
Mr. *L E W I S*'s
S E R M O N
P R E A C H ' D

SUNDAY *July* the 6th 1729.

W. D. L.
S. E. L. O.

THE ADJUTANT
GENERAL'S OFFICE

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*The Conference between King AGRIPPA
and Saint PAUL:*

Set forth in a

S E R M O N

PREACH'D at

W E S T R A M

I N

K E N T:

On *Sunday* JULY the 6th 1729.

B Y

GEORGE LEWIS, A.M.

Vicar of WESTRAM.

L O N D O N:

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ACTS xxvi. 27, 28, 29.

27. *King Agrippa, believest thou the Prophets? I know that thou believest.*
28. *Then Agrippa said unto Paul, almost thou persuadest me to be a Christian.*
29. *And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.*



HIS Dialogue, this Conference between King *Agrippa* and St *Paul*, I thought a Subject worthy my Discourse and your Notice; it is capable of great Improvement, if apply'd to ourselves, and will afford very useful Instructions, and proper Reflections in all Places and in all Ages, both to the Minister and People of every Congregation, and every Parish.

B

It

IT is now my Part and Province to speak to you, who are my Flock, as the great Apostle St *Paul* was ordained to speak unto a King, and to instruct him, in the first planting of Christianity, what to believe, and how to practise.

You will all find yourselves too much concern'd in the Person, and under the Character of *Agrippa* in the Text: and oh! that I myself be not too much wanting in the becoming Zeal and Freedom of an Apostle, and Minister of my great Lord and Master, and the right Discharge, on all occasions, of the Duty of my high and heavenly Calling.

AND as I do not cease to pray for you, my Beloved, whether absent or present, that GOD would send his Grace into your Hearts, and put into your Minds good Desires, so as to practise what you hear from the Pulpit, in order to your Attainment of everlasting Salvation; by being not almost, but altogether Christians. So am I also to desire you to send up your Petitions, in behalf of your Minister, to the Throne of Grace, that I may, by a powerful preaching of the Word, be able to save the Souls committed to my Care, to turn you from all evil ways, and bad Customs, that are practis'd in this Parish, or any part of it; as I am forc'd to
cry

cry aloud, and complain, Year after Year, and especially at this Season of the Year, when the Breach of the Sabbath is so notorious *and scandalous*, by a publick and customary Profanation of this holy Day, which is an Offence to Christianity, a Blemish and a Spot to my Congregation, and a Scandal to such as profess themselves Members of the Church of *England*; and that by the Grace of GOD co-operating, I may bring you to be all of you (and you have many, and of the better Sort, GOD be thanked, for good Examples) to be alike minded, to be alike orderly, to be blameless and harmless as the Sons of GOD, in the midst of this untoward, this crooked and perverse Nation; and that so my preaching, with *Paul*, may not be in vain; nor your hearing, with *Agrippa*, be also vain.

AND that you may be edify'd this Day, and by this Sermon, I shall enquire into the Particulars of this Conference between *Paul* and *Agrippa*, and make some useful Remarks, as we pass along, by way of Application to yourselves, for the better regulating your own Lives and Conversations; and that you may appear to the World, that you are not only Christians by Name, but so indeed; not almost, but altogether, sincere and real Christians.

I BESEECH you then to listen well to the Conference, and suppose me speaking to you, as *Paul* did to *Agrippa*.

IN *Agrippa*, you and I shall find what we too much are; and in *Paul*, what we ought to be.

WHEN this divine Orator, this eloquent 'Apostle of the *Gentiles*, the great St *Paul*, who, except his Master, the blessed *JESUS*, spake as never man spake, was, at the Command of Governour *Festus*, the Governour of *Cæsarea*, brought before the Judgment-Seat, only to gratify the wanton Curiosity of King *Agrippa*, who came to visit him, and who was desirous to hear what this Captive, then in Bonds to *Festus's* Pleasure, was able to say for himself. GOD, who can turn the very worst Designs of Men to serve his own Purposes, makes this a glorious occasion of a mighty Change in the Heart of a Prince, and of the happy Advancement, and successful Progress of Religion in the Minds of the many Converts and Profelytes, that were now daily more and more added to the Church.

BEFORE, St *Paul* had to do with *Festus*, who came from the idolatrous *Gentiles*, and was an ill-condition'd, perverse, conceited,

ceited, and a brutish Man; who, because he *savoured not the things of GOD, but flesh and blood*, thought that *Paul* was beside himself, and declared, as you read at the 24th Verse, *that too much learning had made him mad.*

AND thus the Words of Truth and Sobriety, have the same ill Success now a-days among many of our Hearers; and may be call'd and accounted canting, by loose Livers and abandon'd Wretches, who cannot favour or relish any thing that is good and godly.

BUT when *Paul* beheld *Agrippa* upon the Bench, he turns his Speech from that brutish Governour, and addresses himself to the King's Majesty, in whom he perceiv'd some Tokens of Faith, some Signs of good Manners, and some Sparks of good Nature, that might be kindled into more exalted Notions.

AND thus he accosts the King with a Respect becoming Majesty, and a graceful Boldness worthy the Character of an Apostle, and Ambassador of his great Lord, the King of Kings, and Lord of Lords.

O KING

O KING *Agrippa*! believest thou the Prophets? as if he should say, if thou believest the Prophets, you cannot but believe what I say from their Authority; for all I speak or teach, is written in the Prophets, concerning this JESUS whom I preach; and what the Prophets have foretold in their divine Raptures, is now fulfill'd in CHRIST: search then the Scriptures, and read the Prophets; and you will be satisfied, that all I say is no vain Rumour of my own, no Babbling of mine, as some are pleas'd to call it, but what we have receiv'd from good Hands, from the Testimony of the Prophets.

HE does not stay to hear the King's Reply, but anticipates the Answer, and thus he answers for him; I know that thou believest, that is, I know that thou hast a kind of Faith, and believest what the Prophets have spoken, (as many of the Gentiles did) tho' thou canst not so well apply unto thy self: so to carry him on from one Step to another, from Faith to Faith, from Knowledge to Knowledge, he commends these beginnings in him, which deserve not so much the Name of Faith, but of Faith almost, as *Agrippa* declares of himself. Probably he prevents him, and answers for him, lest *Agrippa* should retract, and mislike his Freedom; therefore

therefore he begs the Question, and answers him, I know that thou believest: as when we would make a Man our Friend, and willing to do us a good Office, we commonly speak, as tho' he were already inclin'd, and that we have no doubt of his Goodness towards us. Here the Preacher's Discretion is as commendable as his Zeal in winning over a King to the side of Religion: in this he copies his Master's prudent Maxim, and christian Policy, in the 10th of *St Matthew* and the 10th Verse, *be wise as serpents, and harmless as doves.*

HE does not so much flatter *Agrippa* as perswade him, to do what he says he does: as *Nathan*, we read, by his artful Speech, brought *David* to a Confession, and to repent of his Adultery; when a plain and blunt Reproof of a King might have done more harm than good.

AND now, the happy Effect of the Apostle's strong reasoning and winning Behaviour calls for our Observation, from the reply that *Agrippa* made, in these remarkable Words that follow, *Almost thou perswadest me to be a Christian.*

BEHOLD the mighty Change, and the wonderful Operation on the Mind of a Gentile, and Idolater, who was almost converted

Heb. iv.
12.

ed with a Word spoken in Reason, that *word which is powerful and cutting as a two edged sword, and pierces even to the dividing asunder of the joints and marrow.* What Power is there you may observe in one Sermon, and what good Effect might this Discourse have upon you all, if you be all but as attentive as *Agrippa* was: He that was even now an Heathen, and a Worshipper of Idols, and never heard a Preacher of CHRIST before, is, by the preaching of but one Sermon, become, as he declares of himself, almost a Christian: He could *not resist the Wisdom and the Spirit, by which the Apostle spake*, but was so bound with the Cord, so fetter'd with the holy Chain, that he becomes as great a Captive to *Paul* himself, as *Paul* was before to *Festus*.

THE powerful Word had the Judge upon the Bench as fast, as much bound, as the Prisoner at the Bar; and forc'd him to confess, even against himself, and even before *Festus*, that he was almost a Christian: *Paul's* Discourse confounded the obstinate President; and all that heard him were amaz'd, to see a King, an Heathen, and an Idolater, who sat as Judge, to be so much chang'd from his Opinion, by what the Prisoner said; and one who in their opinion was so stiff and stubborn, that all the Words in GOD'S Book could never be able to move,
and

and tho' a greater than *Paul*, CHRIST himself, was to have preach'd to him all his Life.

OH! the Might and the Majesty of the Word of GOD, that shall thus (as it was prophesy'd in *Psal. cxlix. 8.*) *bind kings in chains, and nobles in links of iron.*

THUS was *Paul*, tho' bound, stronger than they that bound him; and when a Prisoner, more free than the Judge himself. He could examine them that examined him; and made them free that were Slaves before, and bound to Satan.

THIS is a noble Example, in after-ages, to all the Preachers of the Word, to all Bishops, as well as inferiour Clergy; to the Court-Preacher as well as the Country Vicar.

COURTS indeed abound with *Amaziah*s, who look upon it as the one thing needful, to preach smooth things; and prophesy deceipts: as if it was the way to Honour and Preferment, as it always is in a corrupt Ministry; and then is an honest *Amos* bid to depart the Court.

C

THE

THE Story of *Amaziah* and *Amos*, you may please to take thus as we gather it from the 7th chapter of the Book of that Prophet.

THIS *Amaziah* was a Corrupt Minister, in the Reign of *Jeroboam* King of *Israel*; who more out of Fear of the Prophet, than Love of his Master, and his true Interest, makes the King believe, that he was in a Plot against his Majesty: and because the Prophet was a bold Speaker of the Side of Truth, he sets the Court against him, as an Enemy, as one past bearing, *the land was not able to bear all his words*, ver. 10. and having form'd an Accusation against him, he manag'd the point so like a tricking Statesman, as to rid him of his Adversary, and contrive his Banishment.

Amos vii.
12, 13.

Oh! thou seer, go, flee thee into the land of Judah, and there eat bread, and prophesy there, but prophesy not again any more in Bethel: for it is the kings chappel, and it is the kings court.

AND is this a Reason why none but Flatterers shall speak to Princes? shall not the King hear the Truth, as well as others?

MUST

MUST not *Bethel* hear of Salvation, as well as *Judah*, because an *Amaziah*, a wicked Minister, does fear his own Fall, lest *Amos* get his Honour from him.

BUT oh! more happy *Agrippa*, who hadst to deal with an honest Minister; happy *Agrippa*, not by the Presents at the Hands of *Festus*, as the Words from the Mouth of *Paul*; the poor humble Captive is more thy Friend, than the rich and proud President: for *Festus* has taught thee only the Wisdom of this World, some Court-Politicks, that are often *earthly, sensual, devilish*, and entertained thee with a few gaudy Dishes of Meat that perishes. But *Paul* teaches the *Wisdom that is from above*, and treats thee with a far more noble Entertainment, with *the Meat that endureth to everlasting Life*.

BUT it is not yet altogether a Christian, says *Agrippa*, but almost.

AND herein is my Concern for you, my beloved, my Jealousy over you, lest any of you be only almost Christians, and serve God by halves, and be like *Agrippa* in the Text; or do as *Ananias* did, bring a part of you to Church, and keep back a part.

CONSIDER well this Day, how the Case stands with yourselves; the great Affair, on which depends your eternal Happiness, or eternal Misery; whether you be almost, like *Agrippa*, or altogether, like unto *Paul*.

I NEED not, I am persuaded, now stay to ask you,

Do you believe the Prophets?

Do you believe in JESUS CHRIST, and were you baptiz'd in his Name?

Do you profess yourselves Christians?

I KNOW what you would reply, and I may answer for you, so far as your Belief, that all is well.

BUT give me leave to ask you,

Is this your Faith a saving Faith?

Is your Practice agreeable to your Profession, and your Creed try'd and prov'd by your Works, and your Behaviour such as *becometh the Gospel of CHRIST*.

Do

Do you walk in all the Ordinances
CHRIST has left in his Church?

Do you keep the Sabbath, and reverence
the Sanctuary, as an orderly People, and a
regular Congregation?

Do you receive the Sacrament, if not
on these monthly Opportunities, at least,
as the Church enjoins on the three solemn
Seasons of the Year; and do you endeavour
to act, as becomes the Sons and
Daughters of our Holy and Apostolical
Church of *England*, the best Church this
day in the World?

I BELIEVE, and hope these good Things
of the generality of you, and Things within
and without these Doors, *that accompany*
Salvation, both to your Benefit, and my
Comfort: and I praise you for it.

BUT are there not many that walk disorderly?
loose and profligate People, that
call themselves Christians, and yet are so
far from being altogether Christians, that
that they may be accounted, not almost,
but altogether Heathens? they may profess
themselves Believers, as well as the best of
you, and Members of this Congregation;
but upon enquiry, and search, they are
oftner

oftner to be found in an Alehouse, than at Church. These abandon'd Wretches shall slight all the Laws of GOD and Man, Penalties to be inflicted they do not fear; for they have nothing sometimes to lose, but what will be a Loss to the Parish: and as to a Punishment, that is only to expose them, they value not, being past all sense of Shame: and for me to tell them of a Heaven, and a Hell hereafter, *I do but beat the Air*. The Reck'ning, the Alehouse-score, they may be concern'd about, when they come to pay; but for me to preach to them concerning an After-reckoning, *it is but casting Pearls before Swine, to be trampled on*.

BUT these sort of People, are so far indeed from being almost Christians, that they do not, so much as with *Agrippa*, give us the hearing; and they shall pretend often, by way of Excuse, that they have no Cloaths fitting to appear at Church: But why is not the Money, so idly spent in tippling and sotting, laid out to purchase and buy a Garment? as all should appear here in a decent Dress, such as their Condition and way of Life affords: No, they care not what is decent, and becoming, and are so far from providing for an everlasting Life, that they do not trouble themselves about

about their approaching old Age; the Parish is to find them, and so they are the more idle, and less concern'd what is to become of their grey Hairs. These and the like, are not only Blemishes to our holy Professions, a Scandal to the Church, and an Offence to all sober and good Christians amongst us; but are like to become, by their loose living, a Burthen to the Parish: And if Officers had no Regard to their Duty, their Oath, and the Trust committed to them; yet for their own sakes, and the sake of their Neighbours, and for the Terror of others, they should put the Laws in execution against such Offenders; when the more they keep them from the Alehouse, the better they will keep them from the Parish.

AND what shall I say of a disorderly House, that opens a Door to receive a tippling Crew? When the Church-Door of this House of God, is at the same time open'd to receive the Hearers of his most holy Word?

SUCH a House is sure the Way to Hell, as this to Heaven.

I Must

I M U S T speak my Mind freely; the Alehouse-keepers, that keep bad Hours and bad Orders, are very Panders for Hell, and Brokers for the Devil.

I WOULD to GOD all good Men, Magistrates, Officers, and others, did their Endeavours to all put bad Practices out of countenance, and join with the Preacher in checking loose and disorderly People, and putting the Laws in execution; this would be a successful Way to stop the spreading Growth of Wickedness; and were Punishments duly inflicted, without Respect of Persons and of Parties, there would be the fewer Offenders: And to what end are Employments, Power, and Authority, given, unless the Owners use them (as they ought) to the end for which they were ordained.

O H! let it be our Care, as it is our bounden Duty, by Reproof, by Example, and by all Means, to suppress evil Customs, stop the current of all disorderly Courses, and promote all we can the Good of the Societies and Parish where GOD has placed us; and think it not hard of your Minister, if at any time he reproves disorderly Walkers, when a necessity is laid upon him to *cry aloud and spare not*; otherwise he might spare his Labour and his Pains, and let every

ry one do what *seemeth best in his own eyes.*

I INTREAT, I beg your Helps, all your Endeavours with me, my Beloved, of all Ranks and Degrees, as in general, in carrying on our common Salvation; so more especially in upholding and defending the main Guard, and chief Fort of our Religion, which is the Sacredness of this Day, as without it, we shou'd lose the very Appearance of Religion in the Land: And that Officer, who does his Duty, and is Helper with me in suppressing all Immorality and Profaneness, beside the Satisfaction of a right Discharge of his Trust, which will be Satisfaction enough, will be always entitl'd to my private Thanks, and my publick Acknowledgements.

LET none of you, from the greatest to the least, think yourselves unconcern'd in this Discourse; and tho' none of you be found faulty, yet will it be a Fault, if you do not (so far as you can influence in your own Families, and among your Neighbours) give a check to this growing Evil; and prevent all you are able, the breach of the Sabbath; least by your Indifference or Connivance, *you become Partakers of other mens Sins.*

D

LET

LET what I now say serve as a caution to you all, against the usual Profanation of this Holiday, at this season of the year, for which some people are not ashamed to plead Custom. But look ye to it, Officers and others, that no more Offences of this kind, or any other, be laid to the Charge of any of you; that so your own Accounts, as well as mine, *may be with joy and not with grief.*

As for me, to use the Words of *Samuel*, in the 12th chap. of his first book, 23, 24 verses, *God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way.*

ONLY fear the Lord, and serve him in Truth, with all your heart; and it is my Prayer for you this day, my Beloved, with the Apostle in the Text, *that you be not almost, but altogether such as he was.*

AND as St *Paul* in the Text, prays for King *Agrippa*; so are we taught in that excellent Form of Common-Prayer us'd in our Church, which is the chief Support of Monarchy, and the main Bulwark of the Protestant Religion, to pray in one of her Collects, (and so let us pray) for the King that reigneth over us, that in all his Thoughts,
Words,

Words, and Works, he may ever seek God's Honour and Glory, and study to preserve the People committed to his Charge, in Wealth, Peace, and Godliness.

THE Exception St *Paul* makes in his Address, calls for our next Remark.

As the good Apostle prays and wishes, that the King's State, and the State of all that were about him, might not be almost, but altogether happy, and joyous; he cries out,

Except these bonds.

ST *Paul* excepts only his Bonds: he does not wish his Hearers should come behind him in Knowledge, or in Zeal, nor yet in the Prize, the Reward of all his Labours.

THIS is a noble Testimony, and a reasonable Instance of his Love towards them; which is so great, so endearing, that he could wish there were no Rubs in the running of the Race that was set before them; and that no Bonds like his, none of the Troubles that he met with, might ever be their Lot and Portion; but that their Passage to Heaven might be all smooth, *their yoke easy, and their burden light.*

AND yet he himself glories it in Bonds, and boasts of the Cross, as the Badge of CHRIST: And this should teach us an useful Lesson, that we may pray against the Vexations, and the Troubles of the World. But if GOD, for wise Ends, shall at any time think fit to afflict us in the Course of Life, (as every Condition, from the highest to the lowest, is attended with more or less Troubles, of one kind or other) we must acquiesce with all the Dispensations of Providence; and say upon all occasions with good old *Eli*, *It is the LORD, let him do what seemeth him good*: or in the Words of a greater than *Eli*, *Thy will be done*.

AND what signify either St *Paul's* Bonds, or any lesser Sufferings, and Troubles of our own, so he, and we at last, tho' through much Tribulation, enter into the Kingdom of Heaven.

SURE if the Apostle, who is recorded for our Example, could make so light of his Bonds, and his Troubles; shall we make such Difficulties of the more easy Duties of our Calling? pick and chuse, what, and when, we like our selves? come to Church, or go a rambling on the Lord's-Day? serve GOD, or let it alone, as we please; as if we were to be guided by Humour and Fancy,

cy, not by Reason and Religion? But have a Care, how you do Duties by halves, and being half Churchmen, and not altogether such Christians as you should endeavour to approve yourselves: Why will any of you defraud God of his divine Service, and not pay him the just Homage that is due unto him? at least on his appointed solemn Day, and in the Place *where his honour, in a more especial manner dwelleth?*

HAVE you a Bushel in the Market to measure by, and a pair of Scales in the Shop, for Weight, for Standard, and a Rule to go by in our Dealing with one another? And shall we not carry it as fair, in our Traffick and Commerce with Heaven? Shall God alone be cheated of his Weight and Measure, and we *weigh our Services in false balances?* Is it enough, do you think, to be able to say the Lord's Prayer, the Creed, and the ten Commandments? and to be number'd among true Believers, and true Churchmen? And at the same time not to be careful to act according to Knowledge? *If you know these things, happy are ye if ye do them:* But sure unhappy if you do them not.

YOU deceive CHRIST, whom you pretend to worship, and to call him, Lord, Lord, if ye appear like the barren Fig-tree, only with a few Leaves: And ye deceive yourselves

yourselfes most and worst of all, if, like the foolish Virgins, you are found without Oyl in your Lamps.

No! it is not enough, with *Agrippa*, to be almost a Christian, to make a little Shew now and then of Religion; but you must be conformable to all Rules and Orders, that our Church enjoins.

Is there an Evening, as well as a Morning Sacrifice to be perform'd? (as Families, Servants, and others, may be spared by turns) and will some of you be contented with doing half the Duty of the Day, and sometimes fall short of that half too? and often upon sorry and trifling Pretences, such as I am ashamed to mention, and it is a Shame for you to plead. *But is not this to do the work of the Lord negligently?* Would those who think once a Day enough to hear, think once enough for me to preach? I shall always think my Labours well bestow'd amongst you, and pray go on to hear, as I to preach.

I HAVE often made my boast of the staunch Principles, and good Conformity of the Generality of my Parish: And I would to GOD all were alike minded, that so I might have the more to glory in, and yourselves be the Praise of all the Parishes round about you.

As

As your Faith is built upon a Rock, so let the Superstructure be answerable; build on upon this good Foundation, pass on from one Virtue to another, and maintain the Character of Churchmen altogether, and in all Respects.

BE stedfast and immoveable in your honest Principle, and always act agreeable to your Profession: *Not toss'd to and fro, and carry'd away with every Blast of Doctrine,* or Interest, with some poor sordid, and mercenary People, who have no *Courage for the Truth*, but shall sneak and cringe, vote against their own Conscience, and, with *Esau*, barter away their Birth-right, their Country, their very Souls, *for a poor Mess of Pottage*, or a few Pence.

SURE, Bribery has been in our Days the most reigning, barefac'd, Iniquity of the Times; from *the Head to the Sole of the Feet*; we have been wasting, we have been declining with the Consumption; we are now flatt'ring ourselves with small Hopes of a Recovery, through the Care and Vigilance of worthy Patriots (and they have the Thanks of every honest *Englishman*) that have lately put a stop to the spreading Contagion, and the Distemper that prey'd upon the very Vitals of our Constitution, and is more destructive,

structive than Men are aware of, both of Soul and Body.

Gen. xix.
20.

As you are part of the Body-Politick, I must caution you against this and other public Vices of the Age, as well as other private Sins that you are conscious of, whether of Commission, or Omission, it will be no Plea, that you do as others do; and that such and such a thing, is no Fault, or but a small Fault. *Is it not a little one, say some of you, and our souls shall live?* but beware how you perish by little and little.

How often has the Breach of the Sabbath, pay'd the way to Theft and Murder; and has been confess'd at the Place of Execution, as the first Cause of that shameful End: And no wonder, that when GOD's Service and his Sabbaths are slighted, he withdraws his Grace, and gives them over to a reprobate Sense, to work all manner of Wickedness without Shame and without Remorse.

I HAVE therefore the more Reason to exhort you to a right Discharge of the Duty of this Day, as it will have such an Influence upon your Lives.

I NEVER recommended to you a Judai-
cal Strictness; but when the publick Service
of the Day is over, I leave you to your own
private

private Discretion, which will dictate to you, what is, and what is not expedient.

BUT you are not to stop here, and fancy that after the mere performance of the publick Service on the Lord's-day, you have done the business of a Week together; No, you are requir'd to *serve God in holiness, and righteousness all your days*: You must act abroad in the World, according to that we profess, in this holy Place, and on this holy Day; and never give occasion to Absenters, or Dissenters, or any other Enemies of our Religion, to blaspheme and speak evil of any Church-Member.

LET your Lives be all of a piece, all entire, and wanting nothing, agreeable to the pure Worship, and sound Doctrine of the Church of *England*.

TO frequent the Church, and speak up for it against Gainsayers is commendable; but to stop there is to come short of the Christian altogether; and to be an unworthy Member tho' of a most excellent Church.

HE that offends God in one point, is declar'd guilty of *the breach of the whole Law*: No favourite-bosom-sin is to be cherish'd, for it will win all.

E

HEROD

HEROD might hear *John* gladly, but his entertaining of *Herodias*, made his hearing vain. And the Covetousness of the young Man in the Gospel spoil'd all his boasted Profession. One Stab with a Penknife, shall dispatch a Man as well as a thousand Rapiers. And one Leak in a Ship neglected, sink it as well as a Broad-side. Had *Naaman* omitted but one washing, when he was commanded to wash seven times in *Jordan*, his pains in the other six, had been lost Labour.

BUT this *Syrian Leper* was more careful of his Body, (as we are too apt to be) than the State of his poor Soul; when he begg'd an Indulgence, in that one Sin, of *standing before the Idol, while his Lord was leaning upon his Shoulder.*

Mal. iii.
18.

LABOUR not then after a *Form of Godliness*, but shew the *Power of it*, in your Lives and Conversations; that in the Day of Judgment, when we shall *discern between the righteous and the wicked; between him that serves GOD, and him that serves him not*; we may be found not almost, but altogether Christians.

OH! think, often think, on that Judgment-Day, and let not this Sermon rise up in Judgment against you.

'TIS

'TIS for the same Love of your Souls, committed to my Charge, that *Paul* had for *Agrippa*, that I have provided this Discourse at my Return amongst you; as I have always at heart your Spiritual Welfare, tho' absent from you; and after the hearing of the publick Offences of some disorderly People: as Offences will come and we cannot help it, and I can only pronounce a Woe from the Pulpit to them, *by whom the offences come.*

OH! let not what I have said be now lost upon any of you.

OH! consider all of you in this your Day, under that Gospel I now preach unto you, how you entertain these Seasons of Grace, in our Church, and how you profit by the many Opportunities you have of hearing Sermons.

Go then, and examine into the State of your Souls; and let every one ask himself this seasonable Question,

AM I only almost, or am I altogether a Christian?

AM I sincere in my Religion, or am I only an Hypocrite in my Profession?

HAVE

HAVE I only the *Form of Godliness*, and
am I *without the power of it* ?

Do I believe aright? and is my Faith as
well practical as speculative ?

I CONCLUDE with exhorting, with be-
seeching, with adjuring, you, my beloved,
for your own sakes, for my sake, and for
God's sake, in the Words of the same good
Apostle, that all of you, high and low, rich
and poor, in your several *Places* and Sta-
tions, *walk worthy of the Vocation where-*
Eph. iv. 1. *with ye are called.*

Phil. i. 27. *AND let your conversation be (not al-*
most, but altogether) as it becometh the go-
spel of CHRIST.

F I N I S.